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THE Commonweal

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GANDHI'S INDIA, MAO'S CHINA

Clash of the Old and the New

Eric Cochrane

A LAY COUNCIL IN FLORENCE

Lawrence T. King

CALIFORNIA'S FOURTH 'R

A Poem by Samuel Hazo • Catholic, Protestant, Jewish Tensions • Rachel Carson's Alarums • Two New Novels by Ivo Andric

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

The Need for Growth

IN THE GRAND design of the Organization for Economic Cooperation and Development (OEDC), the United States, Canada and eighteen European countries are to raise their combined production by fifty per cent during the 1960's. As this country accounts for three-fifths of the total as it is, much hinges on our success in achieving sustained economic growth during this period. Accordingly, it is hardly surprising that the OEDC favors new policies to overcome present stagnation. A current statement of the organization, in which Washington is believed to have had a hand, calls for tax cuts and increased expenditures in order to bring about full employment. It cites this country as a "most striking case" of slow economic growth.

Since America operates a primarily private enterprise system, what are the factors that have been retarding growth? Over-all there has been a shrinkage in the rate of business profits during recent years. Contrary to an opinion widely held, rising labor costs are not chiefly responsible. In a report just issued by the Department of Commerce, labor costs including fringe benefits represent the same proportion now as they did in 1948. On the other hand, the percentage cost of sales and property taxes has increased slightly, while charges for depreciation have risen considerably faster than output. But the heart of the problem has been the inability of effective consumer demand to keep up with the increase in national industrial capacity. If shrinking profits cannot be laid at labor's door, that may not greatly affect labor-management negotiations for certain plants or certain industries.

The railroads, for example, are making an increasingly convincing case that they have to contend with excessive labor costs. When the United States Circuit Court of Appeals in Chicago supported the carriers' claim of sovereignty over the work rules for their employees, it found that the present system is responsible for nearly six hundred million dollars a year in unnecessary labor costs. It backed up the charges of the railroads on "featherbedding," particularly in regard to the unions' insistence on the continuance of firemen on diesel locomotives.

This decision, which is in harmony with previous court decisions and board findings, does not mean that forty thousand firemen and twenty-five thousand other railway workers are about to lose their jobs. The present set-up may be protracted a while longer by appeal to a higher court, the appointment of a new Presidential fact-finding commission, etc. But it calls dramatic attention to technological displacement, and in a major American industry which has time to make provision for those of its workers who will inevitably be displaced—to make this provision through various programs, including retraining, in cooperation with unions and government.

AUTOMATION and various forms of technical change are greatly responsible for the comparatively high rate of unemployment in this country. Only in Canada is the incidence higher. Our five and a half per cent rate is misleading, for it conceals the impact of the blight of unemployment on such minority groups as Negroes and Puerto Ricans, on youths who have dropped out of school and are seeking to enter the labor force, older men who have been displaced from their jobs, unskilled workers of every age and experience category, and on the various sectors of this land that qualify as "distress areas."

What are the means available to give the American economy a shot in the arm that will lead to relatively full employment? Starting from the depths of the depression, Franklin Roosevelt made little progress in this direction through his efforts to "prime the pump." Only the preparations for war and then war itself did the job for him. Today we would start with a different set of circumstances.

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We have general prosperity, defense expenditures that are at a towering peak and a whole new complex of significant findings on the behavior of elements in the national economy.

The only question—and it is a big one—is whether, despite the current deficit, the President is bold enough (and if he is, whether Congress spurred on by public demand is bold enough) to adopt policies that involve a real risk. The nature and extent of the impending tax cut on individual and corporate incomes will supply one index. Whether there is to be an increase of federal expenditures for urban renewal and other urgently needed public services (adequate to the present need and the burgeoning demands for gainful employment in the 1960's) will provide another. But the present policy of comparative drift and inaction will leave millions of Americans in their current plight and seriously impair the whole cold war effort.

Integration in Washington

WHEN THE public schools in the District of Columbia undertook in 1955 the arduous and delicate task of desegregation, there were a number of fears and doubts about the outcome. With a high percentage of Negro students, a lingering Southern flavor to the city, and deeply-rooted patterns of social segregation, the success of the integration effort was anything but certain. As it turned out, there was far less trouble than many expected; from a superficial point of view, desegregation was carried out quickly and peacefully.

But it has now become obvious that school desegregation has brought mixed blessings on the city of Washington and its Negro residents. In massive numbers white Washingtonians have exercised the one option open to them to avoid desegregated schools: they have simply moved to the tightly-segregated suburbs. Or, if they have the means, they send their children to private schools. Today, with a Negro population well over the fifty per cent mark, there are approximately 112,000 Negroes in the public schools and only 22,000 whites. At the present rate of Negro increase and white decrease, there will soon be *de facto* school segregation almost as complete as the legal kind which existed prior to 1955.

In the light of these depressing statistics—a sad monument to the fears and stratagems of the whites—the recent Thanksgiving Day riot after a city championship football game cannot be a cause of surprise. Whether the riot, involving students from St. John's, the Catholic champion, and Eastern, the

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ublic champion, could precisely be called a "race iot" is not altogether clear. But there can be no loubt that St. John's is an overwhelmingly white chool, Eastern predominantly Negro, and that Negroes were pitted against whites in the riot.

While it would be unduly optimistic to hope for ome healthy progress because of the student brawl-ng, one can at least hope that it will force both vhites and Negroes to take a fresh look at their ituation. As Simon Booker, Washington corre-pondent for a number of Negro magazines, com-nented, "Negro leadership has a responsibility to ackle this problem of rowdyism and juvenile de-inquency—not by excuses or statements but by planned community-wide programs." In general, he Negro community's willingness to accept the ap-parent fact that the Negro students were the prime offenders in the riot is in itself a sign of maturity.

Yet the task of Washington's white population is no less demanding. Somehow it must find the cour-age to confront the fact of its irresponsible evasion of the problem of Negro rights and Negro progress. One reason, for instance, that the championship game between a parochial and a public high school has turned into a game between Negroes and whites is that the parochial high schools (including St. John's) have themselves done little to make a place for Negroes. But that is only one part of the prob-lem. In the end, the total relationship of the Wash-ington Negro and white must be confronted openly. If nothing better can result from the kind of mas-sive desegregation which Washington has witnessed than white abandonment of public schools and the city as well, then the whole cause of racial justice could prove to be a grand illusion.

U Thant's Election

WHATEVER ELSE it may have lacked, the United Nations has never had a shortage of problems and crises. From the very first, and no more so than to-day, the centrifugal forces threatening to destroy it have rarely been absent. Fortunately, the United Nations has survived. One reason for this survival has been the steady support given it by those na-tions, large and small, who have seen in it one of the great hopes of the human community. But another reason has been its good fortune in finding effective and forceful officers. In Dag Hammarskjold, in par-ticular, it was blessed with a vigorous and talented Secretary General.

Indeed, it was almost too blessed. With the tragic death of Mr. Hammarskjold it became evident how much the power of his office stemmed from his per-sonal brilliance. When U Thant of Burma was ap-pointed Acting Secretary General, there was con-siderable doubt that the office could retain its im-portance. In addition, the Russian pressure for a "troika" arrangement threatened to destroy it en-tirely. Happily, however, Mr. Thant has proved his mettle. His recent election to a four-year term as Secretary General suggests a general acceptance of his work. With a clear mandate behind him he is in a favorable position to keep the office in good stand-ing.

Mr. Thant has before him some enormous prob-lems, financial and political. He deserves and should get the support he needs. If he does not, the United Nations is in for some very bad days.

Atomic Anniversary

A SQUASH court is hardly a likely place for the birth of an age. Yet it was in just such a setting twenty years ago that the Atomic Age was born. For on December 2, 1942, in a squash court under-neath the stands of the University of Chicago's Stagg Field, a group of forty-eight scientists, headed by Enrico Fermi, achieved the world's first self-sustain-ing chain reaction. Ever since that time the world has been trying to decide whether the dream of the Atomic Age is to be the nightmare which is all too obvious, or the utopia which is at least possible.

It is well, on the twentieth anniversary of the Chicago experiments, not to lose sight of that vision of a utopia. Just last week photographs released by the Atomic Energy Commission showing the in-credible earth-moving capacity of atomic blasting served to remind us of the practically unlimited po-tential of atomic energy for peaceful uses. The gi-gantic blasting was part of the program of Project Plowshare, the A.E.C.'s appropriately-named proj-ect to explore the peaceful uses of atomic energy.

Commenting on the project, Dr. Edward Teller, this year's recipient of the Enrico Fermi Award, suggested a number of ways in which atomic energy would be the most practicable and economic use of power. He noted that nuclear explosives could be used in large earth-moving jobs at one-tenth to one-twentieth the cost of conventional methods. In ad-dition, the A.E.C. reported recently that by the middle of the next century most electricity will be generated by nuclear reactors. There are already three nuclear power stations—in Pennsylvania, Illi-nois and Massachusetts—in operation. These sta-tions run on "breeder-reactors" which produce more fuel than they use, thus ensuring a virtually inex-haustible supply.

Two further developments may serve as portents of the utopia conceivable upon the basis of un-

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limited energy. On the very eve of the Chicago anniversary the United States announced that its first plutonium-fueled power reactor had achieved a self-sustaining chain reaction. Since plutonium, which is an element man-made out of otherwise useless uranium ore, is the most plentiful of fissionable materials, this use in "breeder-reactors" promises the most economic supply so far of nuclear electricity. In addition vast deposits of another good fissionable material, thorium, were just discovered in the granite mountain ranges of New Hampshire. Mining engineers are now working out more practicable ways of extracting the ore, since the New Hampshire deposits make thorium equal to uraniu in potential supply.

These encouraging facts and recent development ought to serve to recall men and nations to dedicat themselves anew to the task of subduing the grea gift and discovery of nuclear energy to humane an peaceful uses. If there is to be a lull in the world crises or a détente to the armed advances of th Great Powers, which does seem likely, then surel now is the time to pursue, possibly through th United Nations, a world-wide Project Plowshare That would be the first step toward making a con ceivable utopia into a concrete historical ideal.

California's Fourth 'R

El Cajon, Calif.

AMERICAN education—from the kindergarten to the university—has become one of the most debated issues of our times. Publishers are constantly expanding their lists of titles on educational theory and practice, popular magazines and academic journals are devoting an increasing amount of space to the subject, and press, radio and television are going all out to satisfy the public's curiosity about the state of the nation's schools.

The success of such books as *The Blackboard Jungle* and *Why Johnny Can't Read* reflected a growing dissatisfaction with present-day school systems. In more recent months, there has been an increasing sense of frustration on the part of the general public, which feels—rightly or wrongly—that professional educators have created a "closed system" and are disdainfully immune to non-professional criticism and parental pressure.

Against this backdrop, it is not surprising that the November race for the position of state superintendent of schools in California—one of the few states in which such a post is an elective one—created so much national attention. In fact, among Californians themselves, the contest ranked second only to the Brown-Nixon gubernatorial race in voter interest.

Dr. Maxwell Rafferty, who was elected by more than 200,000 votes, described himself as an "Eisenhower Republican"; his opponent, Dr. Ralph Richardson, was a Democrat. Both are professional educators. Rafferty had served as superintendent of schools at La Canada, Needles and Saticoy (all small districts in Southern California). Richardson, a professor of speech and philosophy at UCLA, had served as president of the Los Angeles School Board.

Although both candidates eschewed the labels applied to them by news media—"conservative" for Rafferty and "liberal" for Richardson—the labels stuck. Vociferous partisans went a step farther and tried to create the impression that somehow the race was a tes of strength between the John Birch Society and Ameri cans for Democratic Action. Time and time again dur ing the campaign both candidates found it necessary tc disassociate themselves from positions of extreme conservatism or extreme liberalism that had been conjured out of thin air by their opponents or—as the case might have been—by their proponents.

Rafferty and Richardson debated each other forty-five times on public platforms up and down the state; between them they had made more than five hundred speeches, and each had appeared on radio and television programs in every city in the state. With exposure of this magnitude, Californians were given a clear grasp of the educational philosophy of both men.

From the outset, Rafferty identified himself as a fundamentalist in education—"Reading, 'Riting, 'Rithmetic & Rafferty," the billboards proclaimed—and as an avowed opponent of John Dewey's progressive system of education which, he maintained, has produced "a race of barely literate savages." Rafferty emphasized patriotism. He was against "life adjustment," basket-weaving and square dancing in the curriculum and for the re-introduction of a more competitive spirit among pupils in the acquisition of knowledge in basic subjects.

One of Rafferty's favorite campaign performances was to read from one of the primary readers currently in use in California: " 'Look, look, Jane,' Dick said. 'Do you see the birds?' 'Yes, I see the birds. They are black. They fly in the sky. Do you like birds, Dick?' Jane said." Then he would read a passage from a McGuffey reader, ending with the comment: "Is it any wonder that we are turning out a generation of semi-illiterates."

AGAINST a campaign of this type, Richardson was forced on the defensive. He found it necessary to explain that he was not the incumbent (Dr. Roy Simpson, who has held the post for nineteen years, had decided

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gainst running for re-election) and that he was no ind follower of Dewey, although he believed the "life ljustment" concept had some good points and should ot be abandoned entirely.

For the most part, he stressed the necessity of upading the quality of instruction, of placing more emhasis on English and spelling, of promoting educaonal television and making wider use of technological ids to enable teachers to devote more time to their upils. He sought to convey the impression that he was ooking to the future, not to the past; and he constantly eferred to his opponent as a "man possessing one of ne finest pedagogical minds of the twelfth century."

Lining up behind Richardson were the AFL-CIO, Gov. Edmund G. Brown, who had once employed him s a research assistant, and virtually every organization f teachers and school administrators in the state, inluding nine of the ten-man California Board of Educaion. Rafferty could count on the support of some vetrans' groups and a few well-heeled conservative businessmen (one Rafferty TV show alone cost $20,000). Richardson, it seems, won all the politically potent endorsements, but Rafferty won where it counted most—among the voters.

In the election post-mortems, there were many—including some Republican-oriented newspapers—who tried to read a political meaning in the outcome. Their attempts were rather futile in face of the over-all political picture: California voters had re-elected Democratic Gov. Brown and retired Richard M. Nixon from political life; they had re-elected liberal Republican Sen. Thomas Kuchel, who geared his entire campaign to support of President Kennedy's handling of the Cuban situation with the rather unusual pledge of backing any future action that the President might decide to take toward Cuba; they had defeated three Birch Society members running for Congress, including two Republican incumbents; they had increased the California Democratic congressional delegation by eight members; they had added to the already top-heavy Democratic majorities in the California Senate and Assembly; they had re-elected four Democrats and one Republican to the state's administrative posts.

From this recital, it is evident that Rafferty's Republican affiliation was no asset in his campaign. He was elected to his nonpartisan office simply because voters of both parties preferred his educational philosophy to that of his opponent.

IT IS NO secret that Rafferty's election came as a shock to many of California's leading educators, who consistently maintain that the state's school system—based as it is on Dewey progressivism—is the finest in the nation. They have characterized Rafferty's approach as "Neanderthal" and have expressed fears that his methods are not educationally sound. Worrying them also is the impact that Rafferty—as chief administrative officer of a system embracing 117,000 teachers and 4.5 million students—might have on the future course of education throughout the nation.

When the shock of the election result wears off, these educators might profitably ponder some of the factors that contributed to Rafferty's victory. First, there is the feeling of dissatisfaction and frustration that exists among citizens who somehow believe that they are not getting their money's worth out of the tremendous investment they are making in public education. Rafferty's attacks on frills, expensive buildings, "pablum-type textbooks and curricula" at the expense of basic subjects capitalized on this widespread feeling. He may have alienated the professional teachers' organization in the process, but he did succeed in getting across his thesis that "educational softness" and waste of financial resources and teaching talents go hand in hand. It paid off in votes.

Then there is the problem of ever-increasing school population and the failure of our cultural level of achievement to keep pace with the rising educational level of our people. Are we filling our colleges with students who should never be there simply because their parents insist that a degree is a must for success in today's competitive society? Why must rebellious teenagers be forced to attend academic high schools when they would be better off in vocational schools or industrial apprenticeship programs? Are the "barely illiterate savages" in our high schools—as Rafferty expressed it—becoming the "educated illiterates" of our colleges? If a student has difficulty spelling any word over three syllables or requires extensive remedial reading courses, should he be admitted to college in the first place?

These questions are being discussed in academic circles, but rarely do professional educators bring the general public into their deliberations. Rafferty did not hesitate to discuss them during his campaign, the villain in each case being progressive education with its emphasis on social adjustment which, according to the speaker, decrees that a child be pushed from kindergarten through high school in his own age group whether or not he has learned to read, spell or write intelligently.

Rafferty offered a simple solution: Get rid of progressive education and return to fundamentals, forget about group therapy and restore a competitive spirit in the classroom, play down this "one-world business" and get back to old-fashioned American patriotism. Will such a simplistic program correct the flaws in our educational system or will it aggravate them? California has bought Dr. Rafferty's magic educational elixir. It now remains to be seen whether it will cure the patient —or kill him.

LAWRENCE T. KING

(Mr. King, a frequent contributor to The Commonweal, is a newspaperman in California.)

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Minutes of a Meeting

A COUPLE of weeks ago I participated in what was called the First National Institute of the project on Religious Freedom and Public Affairs, sponsored by the National Conference of Christians and Jews. Held in Washington, the three-day Institute was specifically devoted to the responsibilities of religious freedom and involved detailed examination of practices by religious groups in the public order. The meetings struck me as particularly useful.

Inevitably, the Institute reminded me of the Fund for the Republic's week-long seminar on Religion and a Free Society. Organized by John Cogley in 1958, this earlier affair was a pioneer project in this field of interreligious dialogue on public issues. We have, I think, come a long way since, even in the short space of four years.

Part of this improvement in the interreligious climate is due to the fact that Protestants, Catholics and Jews are finally beginning to learn how to talk to each other. Part is due to the fact that experience has provided a practical answer to the once-theoretical question: Can (and should) a Catholic be elected President of the United States? Four years ago Catholics reacted with vigor to any suggestion that they should be resigned to second-class citizenship. This time around, Protestants and Jews tended to be pleased with the stand taken by a Catholic President on the federal aid question; Catholics in general tended to be less enthusiastic, with a strong feeling among some that parochial schools might have fared better under a Protestant.

The Catholic-for-President issue, then, seems to be dead, and I don't know that anyone regretted its passing, unless it was the POAU official present. But this is not to say that all worry had disappeared about what a Catholic majority in this country might mean for the freedom of others. We were told again about Ryan and Boland's *Catholic Principles of Politics*, in which the effect on Protestants of an American Catholic majority was spelled out in dismaying detail, and we learned further that the book is still being bought and used—presumably not by Protestants or Jews.

Catholics did their best, of course, to put the Ryan and Boland book in some kind of reasonable context, and to some extent they were successful. After all, the Catholic record in this country and the solemn assurances of American Bishops from John Carroll to the present have to count for something. Yet this is an issue that is not easily laid to rest, and when all is said and done American Catholics can hardly settle the matter once and for all without help from Rome. No religious group that seems to invoke one set of rules when it is a majority and another when it is in the minority can completely escape suspicion. Only positive action c the question of freedom of conscience and the notic of a preferred position before the law can quiet Prote tant and Jewish fears on this matter, and I hope th Ecumenical Council will do something about it.

Formal papers were prepared for the Institute by wide variety of speakers, from Monsignor John Trac Ellis and Father Edward Duff, S.J., for the Catholic to Sidney Hook for the secular humanists, and the affai managed to get into a host of touchy subjects. Thes ranged from discussions on Christmas celebrations i the public schools through requests for textbooks fron the state for Rhode Island parochial schools to con sideration of the question of supplying birth control as sistance out of public welfare funds.

All of the questions were discussed in detail, ofter with warmth but almost always with profit. I can't say that any definitive answer was reached on any one o the issues, but in this very failure it was possible to see certain large problems in a better perspective.

Every group is convinced that it contains a variety of viewpoints of every conceivable issue. At the same time each group fears that it looks to others like a monolith, and very often this fear is well-founded. Thus at these meetings each religious group welcomed any opportunity to emphasize the disagreements that existed inside its own ranks.

With only a few dissenting voices, most of those present wanted religion to be more than personal, to influence the social order. All of us, however, still tend to see the activities of our co-religionists as responsible, grass-roots political activity; the efforts of "others" represent naked, pressure-group tactics. As Dr. Martin Marty of the *Christian Century* pointed out, each group is terribly conscious of "aggressiveness"—other people's, of course, not its own. By and large, this seems to reflect growing pains that are inevitable on our way to genuine pluralism, and we can expect to hear more, not less of such charges.

Of all the topics discussed, the number one subject, I think, was that of federal aid to parochial schools. Catholics handled their end of this argument rather well; in one sense, in fact, by raising the subject on every possible occasion they did almost too well. It may be that I am simply a little tired of hearing the same old arguments over and over, but I left the Washington meetings with the feeling that there was some danger here: our concerns in the temporal order are or should be many and varied—Catholic, in short; I'd hate to see the idea develop that our interest in public affairs is almost exclusively concentrated on the question of federal aid.

JAMES O'GARA

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Bede Griffiths

Gandhi's India, Mao's China

Into these two ancient civilizations has broken the new secular, scientific, industrial culture

IN A SPEECH in the Lok Sabha recently, Prime Minister Nehru spoke of the present conflict between China and India as a "turning point in the history of the world." From the point of view of the West there may seem to be some exaggeration in this statement, and yet if it is weighed in all seriousness, it may well be found to come very near the truth. The future of the world must depend very much on the development of Asia in the coming years, and China and India, with a population between them of over a billion people, represent more than a third of the population of the world.

But it is not only in the extent of their territory and the size of their population that China and India have importance for the world. They represent the two oldest civilizations of mankind, which have continued their history into the present century. The culture of both China and India dates from the first millennium before Christ, and both have had a continuous evolution until the present day. If we like to take a broad view of European civilization, we may say that it also dates from the first millennium, from the rise of Judaism and Hellenism, which combined their streams in Christianity to form the culture of Europe.

Thus there are three great cultures, covering the greater part of Asia, on the one hand, and all Europe with an extension in America and other former European colonies on the other. To them may be added a fourth, the Islamic culture, which now covers the Middle East and a good part of Africa. This, though later in date than the others, has the same claim to be a universal culture, having its basis in a profound religious conception of life, and having shown itself capable of molding human life in a form of civilization which has lasted over a thousand years. All these civilizations have this in common, that they were originally based on a common cultural tradition, which governed the economic, social and political life of the people on principles which were basically religious and were able to endure in a coherent form for more than a thousand years.

Into these ancient cultural civilizations there has broken in modern times the new secular, scientific, industrial culture, which took shape in Europe and America in the eighteenth and nineteenth centuries and has now spread to every part of the world. China and India only met the full force of this new way of life in the present century, and it is only in the last fifteen years that it has come to impose its pattern on the whole of their way of life.

By an accident of history, or perhaps through some hidden cause which it is not easy to discern, China has received this new civilization in its Communist form and India in its democratic form. Thus the fundamental conflict which has arisen in the West between Communism and the democratic way of life is exactly reflected in Asia between China and India.

It is well to realize, however, that these two ways of life, Communist and democratic, have much in common when they are placed in opposition to the ancient cultures both of China and of India. Both alike are secular, scientific and industrial, while the ancient cultures of China and India were essentially religious, humanist and agricultural. Thus the impact of Western civilization on China and India has been much the same. It has brought with it a totally new way of life, a new outlook, a new cultural tradition. The great difference is that in China it has been violently imposed with all the brutality of a totalitarian regime, while in

DOM BEDE GRIFFITHS, O.S.B., who has established a small contemplative community in Kerala, India, is the author of *The Golden String*.

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India it has been introduced gradually, perhaps too gradually, so as not to disturb too much the ancient pattern of life.

IT would be foolish not to admit that the Chinese way has met with some success. It has brought about a radical change in the whole economy of China and has engendered, at least in some parts, an enthusiasm which has effected a real social revolution. This social and economic revolution, in whatever way it may be introduced, is something which has to be accepted as inevitable. Even in the Communist countries of Eastern Europe there is now no more thought of going back on this. It is a new way of life which modern conditions are imposing on the whole world.

It would also be foolish not to admit that in India, where the tempo has been much slower, the process of change has been held up in many parts by the resistance of old customs which bar the way to progress. The caste system which still retains a tremendous hold on the villages, the old methods of agriculture which have scarcely changed at all in many parts, and the tendency to "communalism," that is, to break up into groups based on language or race, or religion, which has endangered the unity of the country, have all slowed down the development of the new India.

Yet this very slowness had enabled India to avoid some of the disastrous mistakes of the Chinese. It is impossible to estimate what has been the extent of the suffering of the Chinese people, from famine, from forced labor and above all from the inhumanity of Communism which is opposed to every tradition of Chinese culture. In India, though the government may often be inefficient and corrupt, it has worked with the people and in accordance with their cultural traditions, and though change may have been slow, it has been very deep. A new India is slowly coming into being which is modern in its economy and its social and political life but which still retains the basic traditions of the old India.

This is the real crux of the events which are taking place in Asia today. Modern industrial civilization, with its scientific view of life and its new morality, has disrupted the ancient civilizations of China and India. They are now in a melting pot. But it is certain that these ancient cultural traditions will gradually reassert themselves.

The Chinese will not for long be content with the crudity of a Marxist philosophy. They are one of the most philosophical people on earth. The whole culture of China was founded on the teaching of Confucius, which was profoundly rational, humane and basically religious and which was above all a practical philosophy.

The Chinese have always been concerned primarily with social life. Perhaps this may be one reason why Marxist philosophy has made a temporary appeal t some. Confucius was concerned to order the social an political life of the people, so that it would be in accor with the basic principles of the "law of heaven." As i well known, he made the family the basis of society an "filial piety" the basis of all social relationships. N doubt this Confucian philosophy had to be enlarge and the conception of the mutual relations betwee "heaven and earth" had to be developed in the light o modern science and democracy. But it is inconceivabl that China should not one day return to this traditiona philosophy, with its deep democratic principles, an reshape her life once more in its light.

IN INDIA, though the process of change has bee gentler, the impact of modern civilization is hardl less devastating. While the Chinese is traditionally hu mane and practical, the Indian is essentially religiou and contemplative. It is not for nothing that the Man darin, the scholar, was the principal person in Chinese society, while the Brahmin, the priest, had an absolut precedence over all other castes in India.

The position of the Brahmin, and the whole system o caste which springs from it, have been rudely shake in modern India. But even more, the whole religious conception of life, in which the life of the Sannyasi, the religious contemplative, was held in the highest honor, has begun to change. It is interesting to see how the modern Hindu philosopher, like Dr. Radhakrishnan, tends to emphasize the reality of this world and the significance of human history in opposition to the view of the Vedanta, which stresses its illusory character. It is interesting also to note how the influence of Vivekananda, who first brought the idea of social action into Hinduism, has grown through the Ramakrishna Mission; today the Hindu Sannyasi is expected to occupy himself with education and medicine and social work.

But it was, of course, Mahatma Gandhi who was responsible for the most fundamental change in the Hindu attitude to life. It was he who made economic, social and political change something of vital concern to the ordinary Hindu and thereby laid the foundations of modern India. Yet Gandhi has become a problem for India today.

Gandhi's own mind was deeply religious and though he advocated the most drastic changes in Hinduism, like the abolition of caste distinctions, the emancipation of women and a recognition of the absolute equality of all men, yet his view of life was in many ways conservative. He always thought in terms of a village economy and had little use for industrialism. Above all, he based his whole philosophy of life on the concept of *ahimsa*, which means literally "not-killing," but with him came to mean something like universal love. It is this that has raised the problem in modern India.

Gandhi is still revered as the Father of the Nation,

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nd his spirit, seen in his portrait, bust or statue, pre-ides over the community projects and development lans of the government. Yet in practice India has gone urther and further from the ideals of Gandhi. When 'andit Nehru set her on the path of industrial develop-nent, though he himself remained deeply attached to he person of Gandhi, it was inevitable that a radical hange would come. Industrialism brings with it the ecular, scientific mentality, and India today has fol-owed the rest of the world in this direction.

In nothing is this seen more clearly than in the at-itude to war. Gandhi was convinced that once India set nerself on the path of modern war she would betray ner mission to the world. Pandit Nehru has tried to preserve this position for India as a peacemaker among he nations, but the world has been too much for him.

A modern secular state with an industrial economy nd a modern defense force cannot hope to stand out-side the hazards of modern war. Goa was the first sign hat Nehru and with him a large part of India had re-nounced the ideals of Gandhi. Now with the conflict with China, it seems that Nehru has practically the whole nation behind him in his determination to resist to the bitter end.

It is not easy to say what would have been the atti-tude of Mahatma Gandhi to this invasion of his coun-try. Though he had deep convictions and an unswerving determination, he was a man of great versatility and it was never easy to predict what would be his attitude to a particular question. Certainly in India today there seems to be no question in the mind of the people. The Chinese invasion has united the whole people in a determined will to resist.

It may be that this will ultimately be for the benefit of India. There has been a real danger in recent years that the tendency to divide into linguistic groups and the conflict over the question of a common language might lead to a deep division in the country. Now it seems that the threat to the integrity of the nation has brought the people together and given them a new sense of the unity of their country and the need to preserve it. It is hoped also that the war effort far from slowing down economic progress will actually give it more urgency.

Yet in embarking on a war effort India is taking a step in a new direction and it is difficult to see where it will lead. The old ideal of *ahimsa* remains deeply rooted in the Indian mind. Though the modern Hindu may accept the secular state and the democratic way of life, he remains deeply religious at heart. For many there is no doubt that this presents an agonizing conflict.

In India, as in all Asia to some extent, the impact of modern civilization has brought about a psychological conflict which it is difficult to resolve. Yet somehow a solution has to be found. This is the real drama of the modern world, which affects the West no less than the East.

THE MODERN world, with its industrial economy, its political democracy, its social emancipation and scientific mentality, cannot be escaped. It is part, as far as one can see, of the progressive development of mankind, as inevitable as the changes which were brought by the discovery of metals in the fifth millennium B.C. or the experience of the Greek city-state in the fifth century B.C. Yet it has brought with it a profound psychological conflict, both interior and exterior, which threatens it continually with destruction. Of this conflict modern war is only one symptom.

Somehow the modern world has to come to terms with the ancient cultures which still underlie its structure. Whether it is Christianity in Europe and America, Hinduism in India, Buddhism or Confucianism in China or Japan, or Islam in the Middle East, these religious traditions must be recovered and become once more the guiding principle of political and economic life. This is a problem for each religion. It means rethinking one's religion in terms of the modern world, which presents a situation unlike anything known before.

The Church has already begun to rethink her own position; and the movement of renewal which has been advancing steadily in the last decade seems likely to take a definitive form at the present Vatican Council, Hinduism, Buddhism and Islam have also begun this work of renewal, and each has been able to present itself as a progressive and universal religion in the modern world. But the actual bringing of this religious point of view to bear on the problems of the modern world, such as war, has hardly begun. It seems doubtful whether the Vatican Council will attempt to make any pronouncement on the subject, and indeed it may be that the time is not yet ripe for it. It has become a question of conscience for mankind as a whole.

In the effort to answer this question one may hope and believe that India has still something to offer to mankind. *Ahimsa* is a deep, inward, spiritual principle, which has to be lived, as Gandhi attempted to live it, and only in the crucial experience of life can its meaning for the world be found. In the same way the Christian is called to rethink the principles of the Sermon on the Mount, not by any abstract theorizing but by the painful conflict of conscience, in which each indi-

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vidual has to face the demands of the Gospel in his own personal life with its particular choices.

But ultimately we may believe that this problem will not be solved by any one religion alone. The time is coming when the different religious traditions of the world will have to draw together. No religion is static; each one has had a long process of growth, in which it has assimilated many elements from different quarters.

We know that the Church has learned from Greece and Rome as well as from Israel, as Israel learned from Egypt and Mesopotamia. A renewal of Catholicism today cannot take place without a vital contact with the religious traditions of Asia. In the same way we may believe that Hinduism and Buddhism and Islam need the light of Christ. They cannot attain the full dimension of their faith, the term to which their evolution is leading them, without Christ. Christ is the head of all humanity, and the Church in her plenitude is the new humanity which is the term of the evolution of man.

No one can say what will come of the present conflict on the borders of India and China, but ultimately this conflict will only be decided when China and India are united in Christ and through Him with Europe and America as well. This may seem to be looking a long way ahead, but the times in which we live are apocalyptic. It is only by fixing our minds on the ultimate goal that we can preserve our sense of proportion and face the problems which the world sets us today.

ERIC COCHRANE

A Lay Council in Florence

Isolated Event or Pattern of the Future?

IN JUNE of this year all the affiliates of the many lay religious groups in Florence received in the mail, from "The Organizing Committee," a printed notice with the letterhead of the Diocesan Office for the Lay Apostolate. At first glance the notice looked perfectly innocuous—simply one more reminder, after a constant stream of sermons, lectures, and television programs, that the bishops in the Council would act not only as members of the universal Church, but also as "bearers of the faith, the anxieties, and the hopes of the faithful" of their dioceses.

But whoever read the last paragraphs a bit more carefully quickly understood that this was something more than one of the usual exhortations to pray for and to be generally enthusiastic about whatever the Council might decide. It called upon "all the faithful engaged in the apostolate" not only to inform themselves of what was being done on their behalf, but to inform the bishop, as their representative, of what they in turn thought should be done. Still more important, it named a specific time, June 23, and a specific place, the main hall of the Seminary.

In order, moreover, to avoid ending with the same old forced applause that has so long shielded the hierarchy from any contact with the laity, the invitation included some rather bold suggestions as to subjects that might be brought up: "In what specific areas do reform and revitalization seem most necessary to achieve the 'renewal of strength' which the Pope has designated as the chief aim of the Council?. . . Should the Council attempt to clear up the relations of the hierarchy and the laity with regard to obedience in questions of political or social action? [An obvious reference to the unfortunate results of the attempts of the Italian hierarchy to interfere in such questions.]"

Probably none of the recipients, however, was really disturbed by the invitation, daring as it may have seemed to some of their compatriots. The frequent eyebrow-lifting that many of their words and deeds have provoked recently, especially in Rome, had already convinced them of the differences between religion in Florence and religion in the rest of Italy. They had all watched admiringly as their saintly mayor Giorgio La Pira defied the strident protests of the *L'Osservatore Romano* in showing a banned motion picture right in the city hall, and they had applauded as he overrode the unanimous opposition of the Italian episcopate to any cooperation between Christians and Socialists in political affairs. They had all seen the well-publicized and, to some, scandalous photographs of their then suffragan and now Archbishop Florit, fraternizing with the strikers at the *Galileo* plant some years ago.

Almost all the recipients of the invitation, finally, had already seen the many religious groups in the city momentarily put aside their mutual antipathies and chan-

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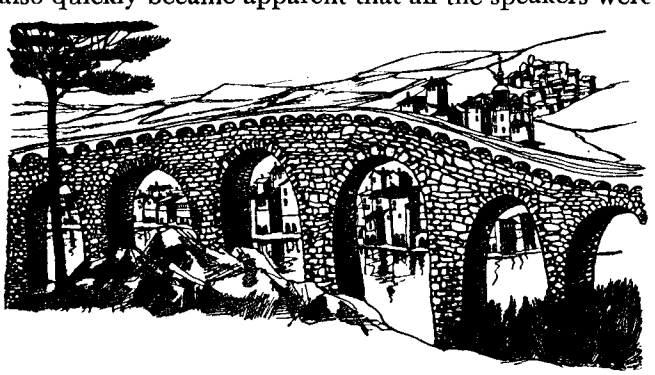
el some of their immense spiritual energy into a com-
ıon enterprise. For an open discussion of the role of the
ıity, timidly sponsored in April by the Men's Alliance
f C.A. *(Unione Uomini)*, had succeeded in winning the
ıpport even of such groups as the *Cenacolo*, whose re-
ıtions with Catholic Action have never been terribly
ordial. Indeed, many of the subjects proposed now for
ıe June meeting had already been discussed in the
.pril meeting, which had ended with the adoption by
cclamation of a motion asking the archbishop to re-
eive representatives of the laity before leaving for the
Council. To those, therefore, who had already been
reated to forthright expositions of the latest thought on
he place of the laity in the Church, it came as no shock
ıow to be summoned not by the bishop, but by a com-
ıittee of young priests and laymen acting wholly on
heir own initiative. And to those who had been told
hat "the constant renewal of the Church" required of
hem something more than passive obedience, it came
ıs no surprise to be asked not for their applause, but for
ı frank expression of their criticisms and aspirations.

NEVERTHELESS, when, early in the morning of Sat-
ırday, June 23, some three hundred persons poured
hrough the gates of the Seminary, no one dared predict
what might happen. Both the wide differences in theo-
ogical orientation, after all, and the great variety of
practical experience among the teachers, factory work-
ers, parish priests, students, and businessmen present
were well known. And the organizers were fully aware
hat even their most modest hopes might be dashed in
ı chaotic free-for-all that would send the bishop home
persuaded only of the immaturity of his flock and of the
vanity of such experiments. It soon became apparent,
moreover, that the participants intended to take seri-
ously the request for frankness, and that the four-year
effort of the leaders of Catholic Action to introduce the
discussion method into the usual lecture programs was
at last bearing fruit.

One after another came forward in a steady stream—
some with prepared discourses, but most with extem-
poraneous observations on the subject at hand—until
finally, late in the afternoon, the discussion had to be
interrupted to permit the Archbishop to reply. But it
also quickly became apparent that all the speakers were



animated by the same earnest desire to make the
Church truly the Mother of all men; and the meeting
ended not in chaos, but with a fairly coherent set of
proposals.

The thesis that obtained the widest assent, first of all,
largely concerned the historical position of the Church
today. "The Age of Constantine," one speaker insisted,
"has come to an end"; for the "neo-paganism" of the
modern world has re-created much the same relation-
ship of Christianity to the surrounding society that per-
tained before the Edict of Milan. He may have been
aware that such ideas are far less current in Italy than
in Germany. But since his audience had already heard
P. Ernesto Balducci announce the end of the Age of the
Counter-Reformation, or, more cautiously, of four hun-
dred years of fear and retreat, neither he nor those who
followed him to the platform hesitated to draw the con-
clusions.

First, the Church must no longer look for support
from the established political and economic order. Sec-
ond, it must abandon once and for all the myth—still so
widespread in Italy—of a coterminous civil and religious
commonwealth; and while recognizing the autonomy of
political affairs, it must itself withdraw as much as pos-
sible from purely temporal interests. Finally, Christians
must face the necessity of building a separate Christian
community, one in which the parish is not just an ad-
ministrative unit, but a "living cell" animated by the
zeal of its members.

Many of the speeches were directed specifically to the
problems of the working class, whose income and social
position, it will be remembered, are still far below those
of their American counterparts, in spite of the current
"economic miracle." Italian workers, observed one of the
speakers, a young labor leader, simply don't care about
the Council and expect nothing from it at all. Some of
this diffidence, he admitted, can be attributed to an
ignorance of the social teachings of recent encyclicals;
but much of it is also the result of technical blunders on
the part of churchmen. "What most distressed us about
the affair of the worker-priests," he pointed out, "was
not so much the cessation of the experiment itself as
the reasons officially given for the cessation." After all,
workers who are told that their company will corrupt
even priests can only conclude that the Church has
given them up for lost. Yet in reality, the speaker con-
tinued, many aspects of factory life—the sense of com-
munity, for instance, and the spirit of mutual respect
and sacrifice—make it in many ways just as conducive
to personal sanctification as a monastery.

Even the notion of "class struggle," added one of his
companions, may be perfectly compatible with Chris-
tianity. For Catholic workers have an obligation to
create a society in which class distinctions no longer
prevail, economically or juridically. "Our struggle aims,"
he pointed out, ". . . at creating a social order that will

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permit the worker to be what God intended him to be: an intelligent, free person, with a temporal, as well as a religious, vocation." Hence, he concluded, the Council would do well not to issue another condemnation of Communism which would certainly be interpreted as just another rebuff by those it sought to protect. The Fathers ought rather "to look for points of contact" with Marxism, whose "protest against the capitalist structure of the Western World," after all, "may . . . contain some degree of truth."

THE observations on the question of the liturgy, on the other hand, were limited mainly to complaints about the continuing discrepancy between papal pronouncements and actual practice—complaints similar to those heard almost daily all over the world. But one recommendation at least had a certain Florentine ring to it, namely, the appeal for a return to the Mass as described by St. Cyprian (before Constantine, again)—which sounded surprisingly like the appeal of other Florentines in another age (Petrarch and Leonardo Bruni, for instance) for a return to the theology of St. Augustine and the political philosophy of Cicero.

One new argument, moreover, on behalf of a proposal very seldom put forward in Italy, came right out of the concrete experience of apostolic work in the city. Leaving the didactical part of the Mass, one speaker pointed out, in a tongue comprehensible only to the educated may fully satisfy those few congregations that have managed to obtain dialogue masses. It may even be acceptable to the many occasional churchgoers who probably don't want to be disturbed during the only twenty-minutes of quiet permitted them each week in this noisy country. But in fact it just repeats in church the same humiliating class distinctions imposed by the social and economic structure outside. Unity, he insisted, "consists much more profoundly in the Eucharist, the Credo, and Baptism" than in a single language; and if the Council makes no provision in this regard, even obligatory lectures on *Mater et Magistra* will do little to modify the hostility of the excluded.

Almost all the speakers, finally, agreed that the day when laymen do nothing but concern themselves with their own personal salvation is gone forever. The layman, they insisted, has now a two-fold obligation: first, toward non-Christians, to "render the message of the Gospels . . . capable of penetrating all sections of modern life"; and second, toward the clergy, "to keep them informed of . . . the problems, the needs, and the aspirations" of the faithful. Hence it might be well, they suggested, that the laity be entrusted with the material and economic affairs of the parish. After all, such a change would have the double effect of quieting some of the harmful talk so current in Italy about the none-too-spiritual preoccupations of the clergy and of educating the laity to assume a greater part in the Church. They concluded by calling for the transformation of th present meeting into a permanent institution, one i which bishop and flock would come together at regula intervals to exchange views about common problem

Archbishop Florit, in the reply that closed the day long debate, was obviously touched both by the man words of warm affection and by the frankness wit which all had spoken. "Not everything has been said i complete conformity with the principles of the Faith, he admitted, "but certainly it has all been said from th heart . . . You have often told me today that my pres ence here among you made you feel me more you father. I can tell you in turn that after all I have hear from you I certainly feel you more my sons." Not onl did he promise to keep in mind their suggestions in hi work at the Council; he also granted their request to b with them later in other meetings of the same kind. And he then joined them in a community dinner, for which he provided, as a special treat, a magnificent ice-cream concoction at dessert. The first session of the "Lay Council" of Florence was over.

WHETHER or not there will ever be a second session, whether what was in fact an *ad hoc* response to a special situation can actually become a permanent institution—these are questions that cannot yet be answered. To be sure, there are already some encouraging signs. Representatives of the laity gathered again in mid-September, for instance, although only to bid farewell to the Archbishop on the eve of his departure for Rome. A public discussion took place in early October, featuring none other than Fathers Jean Daniélou and Yves Congar, although again it resembled more closely one of La Pira's "congresses" than an assembly of the Florentine Church. Moreover, the lively diocesan weekly *L'Osservatore Toscano* has just come out with a new format and may, with increased circulation, be able to draw more support for such affairs in the future.

But there are equally apparent dangers that the whole initiative may soon fade away into oblivion. After all, almost no one in Florence except those who were present yet knows what went on at the meeting. The only press report consisted of a brief column, devoid of detail, in the Catholic daily *Giornale del Mattino*, and the Organizing Committee has seen fit to maintain the same silence after the meeting that it wisely observed before. Even less news has spread beyond the city. And no one yet seems to have heeded either the time-honored example of Mansi's *Councils* or the suggestion implicit in recent papal and episcopal pleas for free discussion —namely, to print up the tapes recorded of the entire session.

As a matter of fact, even the organizers themselves are a bit perplexed as to what should be done. Some are as enthusiastic as ever and are now planning another meeting, centered this time about a specific topic,

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› be held as soon as Archbishop Florit returns to his iocese. But others have begun to express certain misivings and to intersperse their usual remarks about ›y participation with such adjectives as "qualified" nd "prepared."

Their fears, indeed, may well be justified. After all, : is one thing to talk about representation from the laity. ›ut it is quite another to accept the inevitable consequence of representation, that is, democracy—with all ıat democracy implies in the way of the election as elegates of some persons who are no more "qualified" ı theology than are many members of Parliament in ›olitics. Moreover, the leaders of the Florentine apostoate would have to learn something about parliamentary ›rocedure, without which democracy quickly degenrates into disorder; and the conduct of the April meetng clearly showed that even considerable experience vith Catholic organizations offers little in the way of ›ducation in the art of governing deliberative bodies. The ball, in other words, threatens to get beyond the each of those who started it rolling.

Yet the alternatives to democracy are as disturbing ıs democracy itself. A "lay council" composed exclusively of the more active members of the principal religious groups, obviously, would represent no one but hose present. To give any constitutional reality to such ı body would merely create a sort of *tertium quid* beween hierarchy and *plebs*—which is exactly what the ıeads of Florentine Catholic Action want to avoid at ıll costs. Limiting speeches to the "qualified," similarly, would in effect amount to disregarding all the talk of recent years about the layman as the *subject* rather than he *object* of action; and the bishop would soon tire of listening to lectures that told him no more than what he could read in the more esoteric religious publications.

Dropping the whole experiment, finally, would simply encourage the great mass of Florentines to go on doing what the establishment of democratic methods in other walks of life has led them to do ever since the *Liberation*: to direct their energies into those institutions, like labor unions, industry, and government, which elicit and reward their initiative—and to relegate to a merely decorative function those which do not.

The responsibility for making a decision is indeed a grave one. But the leaders of Florentine Catholicism cannot avoid it, for it has been forced on them by the very revival of religious vitality in the city that they themselves have worked so hard to bring about. The archbishop has given them his full consent. The next step is wholly up to them. What happens in the next two years will determine whether Florence is able, by carrying out in practice some of the implications of recent theology, once again to capture a position of leadership in the Christian world—or whether it will quietly forget about all the work of the last decade and relax into romantic reminiscences of the Council of 1438.

THE SCREEN

The Ins and the Outs

AMONG HIS other cynical remarks, Montaigne said that marriage "may be compared to a cage: the birds without despair to get in, and those within despair to get out." The movie makers have had a thing or two to say on this subject recently, so a quick roundup of their observations may prove interesting.

The best of the lot is a 1960 Russian film based on one of those unhappy but very well written short stories by Anton Chekhov. At times "The Lady with the Dog" may remind viewers of that successful Noel Coward film, "Brief Encounter," but "The Lady," in which both of the principals are unhappily married, is much more moody and suggestive of a cage from which the man and the lady can't get out. Beautifully produced, directed and written by Josef Heifitz in an old-fashioned cinema style, the picture has lovely turn-of-the-century costumes and sets and two fine performances by Alexei Batalov and newcomer Iya Savvina in the lead roles.

The lady and friend meet in Yalta, where he has little trouble in seducing her, although she feels very guilty afterward and thinks it wise that they are leaving for their respective homes at vacation's end. He returns to Moscow to his three children and forbidding wife (described by Chekhov as one who "thought herself an intellectual woman") and he is thoroughly bored. The lady returns to her lackey of a husband in Saratov. Later the man pursues her there, and still later she joins him in Moscow. They think they are terribly in love but realize that they are captured in separate cages and that there is no solution to their sad problem. Director Heifitz has done this little story thoughtfully, and he successfully captures Chekhov's portraits of ennui and "oh-the-pain-of-it-all." Montaigne would approve.

TWO MARRIED couples are concentrated on in "Period of Adjustment"—Jim Hutton and Jane Fonda as a bride and groom just starting out and bickering continuously; and Anthony Franciosa and Lois Nettleton as a couple who are on the verge of splitting up after six years of marriage. Although the first part of the film got a little too slapstick for my taste, and all the yakking and bickering gets tiresome, the script by Isobel Lennart (from Tennessee Williams' play) settles down later and really makes good sense. When people are basically decent, even though somewhat empty-headed at times, they discover that love conquers all and that marriage, with all its periods of adjustment, is all right after all.

IT'S RATHER difficult to figure out what "The Chapman Report" was trying to prove. Telling a story about a sex survey similar to the Kinsey Report, the film con-

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centrates on four women in a California suburb: Jane Fonda, again, as a widow who's afraid she's frigid, Claire Bloom as a divorcee who's become a nymphomaniac, Shelley Winters as a wife so bored with her husband that she starts playing with a theatrical director, and Glynis Johns as an arty, poetry-reading wife who thinks she'd find a handsome, stupid football player more interesting than her arty husband. Jane gets straightened out by Efrem Zimbalist, Jr., who falls in love with her while making the survey. Claire goes from bad to worse. Shelley gets ditched by her boy friend and is only too glad to be taken back by her husband. And Glynis, who adds the only amusing touch to the whole dreary film, flees from the football player in horror.

ON THE STAGE "Two for the Seesaw" was an often amusing, sometimes touching talkfest between an Omaha lawyer and a New York divorcee. In the movies, although scriptwriter Isobel Lennart tried to get some action into William Gibson's play, this talkfest drags on and on. It has its amusing moments with Shirley MacLaine as the pixyish Gittel Mosca and Robert Mitchum as the lawyer who's trying to figure out whether to return to his wife and job back in Nebraska. But one never really believes in these people, even though director Robert Wise tries to make them convincing, with the cast, including several good supporting players, working overtime to ensure it. Miss MacLaine's gamin behavior and Mr. Mitchum's lethargy are well established early in the game—and then that is that. The picture does have some stunning shots of New York; but no one is really surprised when Mitchum returns to Omaha and his sane wife.

MEANING to give an international viewpoint on marriage and its sometimes tragic fate, "Phaedra," produced and directed by Jules Dassin, jumps all over Europe. But in retelling the classical themes established by Euripides and Racine, this "Phaedra" in modern dress and setting doesn't really succeed. While Raf Vallone as a Greek ship owner and Melina Mercouri as his somewhat neglected wife give interesting performances and occasionally bring the story to life, the story itself seems somewhat silly, especially when the wife falls for her stepson (played by Anthony Perkins with all his high school charm turned on). Their love affair is more sensational than believable, and its aftermath is more a matter of contrived plot than natural consequences. Tragedy needs form and dignity, and this modern "Phaedra" has neither. Put the blame not on Euripides or Racine but on this tricked-up version that seems to agree with George Sand's view of wedlock: "The marriage vow is an absurdity imposed by society." Fortunately George Sand was never very convincing. Nor is this "Phaedra."

PHILIP T. HARTUNG

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THE STAGE

The Amber Light District

OFF-BROADWAY is beginning to act like a party pooper. Considerably past its hey-day, it has nevertheless managed up to now to exist as the one source we have for originality, experiment and bravura enterprises. But this season everyone seems to be getting to bed by eleven: no Beckett, no Ionesco, no Genet, not even a "Zoo Story" or a "Connection." It isn't a matter of the absence of masterpieces or even of eye-catching objects—the eye has always to be patient, art will not appear by fiat, and you cannot take out an injunction against mediocrity—but of a failure of nerve, of thrust, an accelerated drying-up of risk-taking.

That is at least one way to account for off-Broadway's increasing conventionality and cuteness, the "safe" revivals, the miniatures of Broadway-style domestic psycho-dramas, the musicals that resemble the shrunken heads of Richard Rodgers and Lerner and Loewe. But there are subtler things it also helps account for: the revival of a middling play like Graham Greene's "The Living Room" and the appearance of an exotic program of so-called "Zen plays," which aren't really plays at all but dramatized examples of a philosophy. My

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point is that when so many important contemporary dramas are never revived, to show us "The Living Room" again is a daunted act, and that with the gaping shortage of true stage pieces an offering such as those Zen works comes more than ever as a surrogate.

This isn't to say that either evening is a complete waste of time. "The Living Room," to take that first, is, after all, a cut or two above our normal levels. It is a play which at least attempts to get beyond the grossly psychological and enter realms of severer moral and metaphysical inquiry and pressure. Its conflicts—between the abstractions of dogma and the insistences of experience and desire, and between the demands of pity and of love—move toward resolutions whose unconvincingness doesn't entirely obliterate the minor achievements of courage and truthful confrontation that have gone before. That the issue is resolved arbitrarily, by leaving the meaning and value of the dead girl's act up to God, which means, literally, leaving it up in the air (no matter how necessary it is in wider spheres, in drama you cannot leave anything up to God) and by engendering an alchemical change of heart in the living —these things are crippling but not fatal.

The play does live. But barely, without organic vigor or denseness or complex inevitability; instead by nervous force and the rhythms of a sensibility that in all its expressions is half agony and disgust and the keenest appropriation of dilemma, and half evasion and sentimentality and more melodramatic ingenuity. In his plays and his novels Graham Greene has never left off being his own *doppleganger*—the tormented singular uncringing face and its slippery buck-passing double meet in the mirror and we are privileged to witness the working out of the encounter, but little more.

And so I do not see the need for having "The Living Room" again. When it was first presented on Broadway eight years ago, it seemed worth doing, it was something of a plug in the hole surrounded by domestic comedy and the folksy tragedies of the Inge variety. But I never dreamed that we would be enrolling it in the repertoire.

Since this has happened, it remains for me to say that as indifferently as the Broadway production was mounted—Barbara Bel Geddes with her Vassar hoop-rolling red cheeks and wide-eyed attempts at *dimension* struck me as especially unfortunate—this version is even less effective. The new Rose is Nancy Acly, who is pretty but smiles mysteriously when she should be suffering and cannot indicate anything with her body except nervousness at being handed such a fat part. And the new priest in the wheel-chair is Martyn Greene, whom I have enjoyed in Gilbert and Sullivan and in comedy but who lacks the weight, the subtlety and the ponderous *malaise* that the role requires.

Envoy: see this play only if you haven't seen it before, if you deeply admire Greene and if you are content with a set of intentions that never reach consummation. (*At the Gramercy Arts*)

THE ZEN program I mentioned before is entitled "A Tenth of an Inch Makes the Difference." Its author and director is Rolf Forsberg, who is the Vice-President of the American Buddhist Association, which explains a good deal. Not that the whole thing isn't enjoyable to a degree: there is a great amount of color on stage, some horrendously energetic swordsplay, masks, a gallery of Oriental faces and costumes, beatings of gongs, off-stage sounds of flutes and samisans and intermittent readings of Haiku. But the three pieces that make up the evening aren't dramas so much as anecdotes and staged bits of wisdom.

There is a prologue based on some ancient Chinese Zen lore and two playlets from the Zen literature of India and Japan. I liked the prologue best because it seemed to me least obvious. The other two were telegraphing their esoterica all over the place, so that I cannot understand why the daily reviewing corps should have found them baffling. Anyone such as myself who has read not more than three pages of Zen writing would know instantly what is going to happen. The girl is going to find out that death is inevitable and the aspiring swordsman is going to learn that only when you stop looking your ambition in the face have you a chance of realizing it.

If this is going to be the trend, then Bullfinch, the Midrash, Joseph Campbell's *Hero With a Thousand Faces* and the *Bhagavad-Gita* are in for some heavy play. (*At the East End*) RICHARD GILMAN

Relic for Future Diggers

Sentenced to worlds of traffic, barbered lawns,
grocery totals penciled down a bag,
white pucks of disinfectant dropped askew
in public urinals, we graze through towns

your governors will map and pave away.
Nothing will last but dated monuments
bulldozered into souvenirs of stone.
Like divers you will probe our dust as we

have probed the layered centuries of man's
discarded rubbish fossilized in rock
to find no answers but the ones we knew.
Each cache exposed the testifying bones

of those who sickened, aged, were killed or died
cursing the trumping curses you will curse
after you touch this paper to a match
and watch it twist to ash like all things dead.

SAMUEL HAZO

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Patterns of Tension: Religion in America

A Tale of Ten Cities. By Eugene J. Lipman and Albert Vorepan. Union of American Hebrew Congregations. $4.95.

by John J. Kane

TENSION can be a nasty word and can acquire especially abhorrent implications when applied to interreligious relations. For this reason the editors and authors of *A Tale of Ten Cities* are to be commended for their courage and forthrightness. Their book is a frank discussion of interreligious and interracial relationships in ten cities: Boston, Cleveland, Los Angeles, Muncie (Indiana), Nashville, New York, Philadelphia, Plainview (Long Island), and St. Paul and Minneapolis, which are treated together under the title, "Unlike Twins." Names are named and punches are not pulled. Chronically, however, the book's contributors remain anonymous, because some feared for their professional positions if identified.

Not unexpectedly, a considerable section of each chapter deals with Jewish-Gentile relationships. The sources and evidences of interrreligious tensions will scarcely surprise any student of the subject. They involve censorship, particularly by Catholics, various facets of church-state relationships, the hydra-headed and thorny problem of religion in the public schools, birth control, the five o'clock shadow—which refers to the termination of Jewish-Gentile associations at the close of the business day—and the almost exclusive intra-Jewish and intra-Gentile social associations in the evenings. The exclusion of Jews from country clubs and residential areas in some cities is also discussed.

City by city there is a discernible pattern. While tremendous strides in intergroup relations have been made in Philadelphia, for example, the swastika incidents and Catholic aloofness, particularly clerical, come in for comment. Says one anonymous author: "The public image which the non-Catholic has of the Roman Catholic Church in Philadelphia is of a militant, conservative, aggressive, monolithic institution, preoccupied with its own internal goals, largely isolated from the general community. This image is clearly distorted, but the Church shows little interest in correcting it."

Los Angeles receives a sharply critical evaluation. The diocesan paper, *The Tidings*, is alleged to have urged readers to join the Christian Resistance, an ultra-conservative local group, and to subscribe to such publications as Robert Welch's *American Opinion*. In fact, it is stated: "Los Angeles' right-wingers find their primary clerical support in James Francis Cardinal McIntyre and Dr. James W. Fifield, Jr., minister of the First Congregational Church."

In the chapter on Nashville, much space is given to Negro-White relationships, although this is also discussed elsewhere. During the sit-ins in Nashville restaurants, a number of Jewish merchants, acting as individuals, sat beside Negroes, but the activity boomeranged, the Negroes deciding that it was merely a gesture to obtain their business. Here is clear proof, if any is needed, that intergroup relations are considerably more complex than the average observer believes. The well-intentioned who work in the field need such a sobering glance at reality as this is.

In the preface the editors acknowledge the possibility of bias, since both are Jews engaged professionally in Jewish religious life. They also admit that most of their authors are not professionally trained sociologists. Inevitably, the book has weaknesses. For instance, the existence of Catholic efforts at censorship of public media, by no means always prudent and sometimes perhaps unnecessary, cannot be denied. But Jews, too, though far less guilty than Catholics, have not been entirely innocent of such behavior, as pressures to modify the characterization of Fagin in the *Oliver Twist* film prove. The book's final chapter does, however, take up some shortsighted Jewish behavior such as their militant and at times almost hysterical sensitivity to religious teaching in public schools.

There are more serious misgivings about this book.

The stimulus for writing it was the Presidential campaign of John F. Kennedy. The director of the Fair Campaign Practices Committee claimed on the basis of careful analysis that there was a greater volume of hate material circulated in 1960 than in 1928. But the mere quantity of such material is scarcely the adequate index of anti-Catholic feeling that this book suggests. In view of the fact that the population of the United States was considerably greater in 1960 than in 1928, the question becomes one of proportion. Moreover, while Alfred E. Smith had certain liabilities because of his Tammany background and his stand on Prohibition, neither of which John F. Kennedy suffered, anti-Catholic propaganda was obviously less effective in 1960 than in 1928.

Against the claim made here that Americans pay special attention to ethnic and religious interests in voting, can be opposed other studies which argue that the religious affiliation of the candidate or voter is by no means quite so significant. Certainly, economic factors have played a great part in presidential elections since the 1930's, and the large percentage of American Catholics in labor organizations can be interpreted to mean that they are at least as much motivated by economic as they are by religious considerations.

The last chapter, "Overview," is, however, highly provocative. It points out that hundreds of thousands of Roman Catholics were totally assimilated when they migrated to the United States and thereupon lost their faith. Scientifically, this is still a highly debatable matter. How many Catholics lost their faith and for what reasons remains in the realm of speculation. As the author of this chapter points out a few pages later, current church statistics are "shrouded in such confusion and controversy that it is hard enough to fix on present numbers." He is quite correct. For this reason it is

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till impossible accurately to meaure leakage from the Church.

Again, it is somewhat difficult to ccept without reservation the statenent that "a generation ago, social lass and ethnic differences were mong the most important divisions f the American city; today the vital ubcommunities of the American city re distinguished by religion and ace." For example, the immigrants rom northern Ireland, largely Prot-stant, did not suffer the prejudice, liscrimination and overt violence of he southern Irish, overwhelmingly Catholic. When Irish Catholic hurches were being burned during he spring of 1844 in Philadelphia, German Catholic church remained nguarded by authorities and unouched by the mobs. The incidence f Negro lynchings in the past also resents strong testimony that race vas, as it is now, a most important ype of division in the United States.

For the most part this book is impressionistic. This does not mean it s not factual, but that its facts must e placed in perspective. Swastika ncidents, discrimination against ews and other minorities are deplorable, but it is a matter of how nuch of this exists and how serious t proves to minorities. Since this ook does not purport to be a scienific analysis of intergroup relations, t would be unfair to criticize it for uch a deficiency. But more than one eader is apt to forget this limitation lthough it is clearly set forth in the reface. Apparently intended for he general public, the book will inuriate some, perhaps perversely deight others. But if it moves Americans to examine more critically the ctual state of interreligious relationhips in the United States, it will ave accomplished something exeedingly worthwhile.

A Personal Quest

n Any Case. By Richard G. Stern. McGraw-Hill. $5.50.

by Saul Maloff

RICHARD Stern established himself as a comic novelist with an impressive first book, *Golk*—a harrowing portrait of carnivorous egotism and its destructive radiating effects. Then he secured that reputation with a second novel, *Europe: or Up and Down with Schreiber and Baggish,* which, while it attempted more than it fully achieved, exploded with verbal and imaginative energy. What struck one from the first was Stern's command of the novelist's resources: an ample and supple language, a lively, vigorous narrative style, a sense of character and scene, of place, person and significant action.

In his new novel, *In Any Case,* Stern writes in a new key and in an unexpected voice. Yet however bold his choice of theme is, the theme itself is formidably complex and the manner of narration by which he chooses to complicate and reveal it is, in part at least, so burdened by sub-literary associations as to incur very great risks.

For at the center of this novel lies a mystery-and-spy thriller; and into this center moves the protagonist as detective seeking to solve an enigma which is ultimately his own. As he is forced back upon himself, the novel becomes one of the protagonist's quest for his own nature and moral center.

The narrator-protagonist is Sam Curry, an American businessman in his late fifties who has lived in France, the scene of the action, for nearly all his adult life. A widower, he had married a Frenchwoman, and by her had a son, now also dead. His son had been an agent in Occupied France for British Intelligence and is accused, in a book written several years after the war by a fellow-agent, of having betrayed the organization to the Nazis. To accept this charge, Curry feels, is to accept his own complicity in his son's guilt, the child being both issue and father of the man. To learn the truth thus becomes the occasion of the action. On a deeper level, it is a search for the meaning of love and the failure of love, of guilt and responsibility, and of the ways in which we betray and may redeem one another.

An aging voluptuary with a Chicago conscience, Curry is tormented by the sense of having based his life on the betrayal of others, including his son—out of weakness, vanity, lust and sleazy ambition, out of incapacity to respond to the needs of others, or to glimpse their nature. If his son is a traitor, it is because Curry had betrayed his son, as fathers do, as rivals betray one another, as Curry did his wife and his best friends both in his own childhood and later. Searching for the meanings of treason, the hero becomes a metaphysician of betrayal.

Curry moves back and forth during much of the novel, in typically alternating chapters, from the present quest into his son's past, to an introspective quest into his own—moving, that is, from the suspenseful present to the quieter despair of his own reflections upon himself.

Stern beautifully sustains his difficult themes, creating an atmosphere where nothing is clear, where motive and act are never discernibly related, because we cannot locate and define even the act, let alone the motive. Only occasionally does Stern yield before the excesses of his own striking gifts, and then the novel, even when it is most strongly controlled, indulges in brilliant superfluities. But when the tension is no longer sustained—about at the point when Curry falls in love with his son's former mistress, thus betraying him again, and in death—the novel cracks under its burdens, and becomes something else. How it does so constitutes both its vigor and its failure.

Possibly the failure has to do with the very nature of the problem: how does one dramatize ambiguity? For the more deeply involved Curry gets, the clearer it becomes that what perplexes and thwarts us is the mystery of guilt itself, when guilt is defined as much by motive as by act, when one perceives that "there are just fewer actions in the world than there are sources of action," that "maybe action embodies only a small fraction of what counts. Maybe actions aren't the proper grounds for right judgments. It's the least expected door that may lead into a garden." When even after the closest scrutiny, the roots and springs of action remain hidden, the novelist has his work cut out.

Yet Stern's conception seems adequate to the meaning he seeks even

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when his novel enters upon its greatest difficulties: Curry is employed by his son's (possible) betrayer and killer, who is really the nicest sort of man, and who is also the lover of Curry's mistress—a woman who restores Curry to something like life, though she may lie down "with every operator in France," and though the child she will bear may not be his own, and though the man she loved was his own son.

The conception is a brilliant, if melodramatic one. The strongest parts of its execution could have been achieved only by a novelist of the most authentic and exciting talent. Yet just where the meanings, however ambiguous, must be made to emerge from the action and interaction of characters who shape and convey meaning, other characters evacuate the scene, and the action buckles and drifts into the wings, coming to us by hints and rumors. The ruminative voice of Curry, as spectator of his own fate—now all the action there is—seeks, without success, to force the meaning and fill the void. At the end he is left with a small, qualified, ambiguous triumph—he is now sixty-two, and is alive, and someone's child is about to be born. But it is a triumph that looks like, and smells of, defeat.

Varieties of Poison

Silent Spring. By Rachel Carson. Houghton Mifflin. $5.

by James Rorty

SILENT SPRING represents a major breakthrough in the communications industry. Quite possibly historians writing twenty years from now will record the publication of Miss Carson's book as one of the most important, most decisive events of the postwar period.

Miss Carson and her colleagues and allies present their life-and-death issue in the form of a manifesto which might well have been entitled, instead of *Silent Spring*, "The Revolt of the Ecologists." It is the ecologists who have been silenced, along with the birds that herald our increasingly doubtful dawns on this menaced planet. Perhaps they have been silenced too long—that possibility, too, is envisaged in this manifesto. But their voices, as chorused and directed by Miss Carson, are clear and powerful. We may hear them and act in time—no, we *must* hear them and act now.

Coined originally by Haeckel, the term "ecology" was applied first to the science of plant relationships, then to plants and animals, and more recently to the complex landscape of man-in-nature—the total biotic landscape. Since there are now comparatively few "virgin" landscapes in the world, we must be concerned increasingly with problems of *human* ecology, in the sense that man, and especially man's technology, are factors in the ecological situation. The human ecologists who appeared on the scene in the early twenties, led by Professor Robert E. Park of the University of Chicago, have provided good warrant for this comprehensive use of the term. "Human ecology," wrote Park, "deals with a society based on a biotic, rather than a cultural base."

What is the content of Miss Carson's extraordinary manifesto? What has happened to this planetary biotic landscape that causes these clear voices to cry out against the night they see descending upon the human race?

What has happened is that man, in his greed to live, and live "graciously," as we say in suburbia, is progressively poisoning his physical, indissolubly linked plant-animal-human environment. How much or how fatally we don't know—Miss Carson uses the editorial "we" to embrace the totality of ecological knowledge—but enough, unless this poisoning is stopped and stopped soon, to imperil the existence of human life on the planet.

This, in too-brief summary, is what has happened since this terrible Borgia, the pesticide industry was spawned during the second world war, largely through the discovery of DDT and its innumerable lethal offspring.

Using an expanding weaponry of several hundred insecticides, pesticides and herbicides currently provided by the chemical industry, our farmers, orchardists, foresters, market gardeners and other food an fiber producers and processors aided by the agricultural contrc agencies of our federal, state, an local governments, and by house holders who spray their kitchens fo roaches and their patios for mos quitos, have poisoned our entir natural environment. These poison have escalated from one ecologica level to the next. They have gon from the leaf to the elm beetle an the gypsy moth (both of which hav survived) to the worm, and from th worm to the robin that no longe sings on many college campuses- from man's environment to man him self. This last escalation is a *fait ac compli.* Today the liver and fat o practically every man, woman an child in America carries some resi due of DDT or other chlorinatec hydrocarbon. How much? Enough probably, to explain the extraordi nary rise of hepatitis in both urbar and rural communities and enough to explain the terrifying increase ir the human absorption, chiefly through food and cigarette smoke of carcinogens and enough, prob ably, to account for the increase ir cancer mortality from 4 per cent o deaths in 1920 to 15 per cent ir 1958.

The *reductio ad absurdum* o poisoning, as a method of insect con trol, has already been achieved by the insects themselves. Over one hundred thirty-seven species of bug are now resistant to DDT and othe poison sprays. Frequently a spray program, by destroying a pest's pred ators, triggers a catastrophic inva sion of new crop enemies such as the spider mite. Malaria and typhus con trol has become increasingly difficul because of this resistance.

All this is in the literature of the sciences that Miss Carson spent four years in researching. She is no hy sterical Cassandra. She is simply one of the ablest and most articulate biologists and ecologists of her gen eration, for which she is fully quali fied to speak. She writes this book as she has written others: carefully objectively, and more coolly than one would have believed possible. The reader will find that she has answered point for point the broadsides of the chemical industry that

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er book has provoked. No, she has *ot* exaggerated. No, these poisons re not necessary. The food and ber production of America can be naintained *better* by using less ethal pesticides, and especially by sing presently effective biological ontrols and developing others.

Her conclusion stands. The revolt f the ecologists must be heeded. Ve must, as President Kennedy has lready said, "take a new look at the ong-range side effects of the pesti-ides." But we must do more than hat. We must choose life, the frag-le, tremulous web of life that binds nan to the earth, and reject the prayed death that destroys this veb.

Andric's Old Empire

The Vizier's Elephant. By Ivo Andric. Harcourt, Brace & World. $4.75. Devil's Yard. By Ivo Andric. Grove. $3.95.

by Bruce Cook

WHO remembers the Ottoman Empire? Ivo Andric certainly does. Most of his long novel, *The Bridge on the Drina,* concerned the time of the Turkish domination of his native Bosnia. And of these four stories (the three novellas in *The Vizier's Elephant* and the short novel, *Devil's Yard*), three deal with that period.

Andric has much to say about the old Empire here. In the title story of the collection, he uses the Vizier of Bosnia as a model tyrant. The elephant the Vizier imports from Africa is no more than a token of his dumb power. The beast parades through the city to the consternation and frustration of the local population—Moslem and Christian alike. They are as helpless in the path of the trampling elephant as they are before the arbitrary tyranny of his master. But, as Andric points out, the masters themselves are often victims. The Vizier falls out of favor with his own masters in Istanbul. He proves no more courageous than his Bosnian subjects, committing suicide rather than face the wrath of his masters.

In "Anika's Times," the second of

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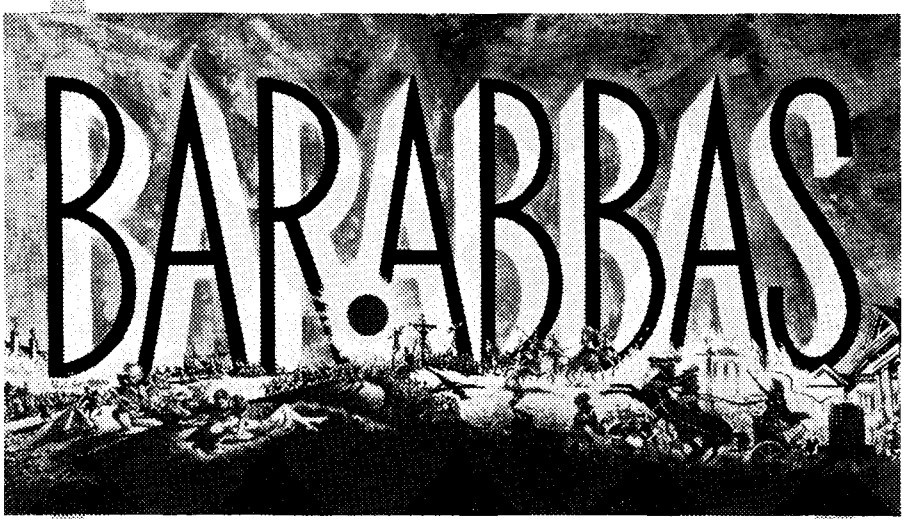

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the novellas in the collection, the author gives no suggestion of tyranny in the Turkish rule. Indeed little is said about the political-historical context of the story. It is simply a social situation—a deep conflict between the priest and the harlot of the district, Anika. The local Turkish administrator, the Kaymekam, is called in by the priest as arbitrator and subsequently is drawn to the Christian woman as a patron. But this is Anika's tale—her degradation and guilt is its subject.

With the short novel, *Devil's Yard*, Andric seems at first glance to have tried to write a book "about" the Ottoman Empire. Here, he has taken as his Imperial microcosm the Istanbul house of detention, the Devil's Yard of the title. In the Yard, thieves, murderers and political prisoners from all over the empire—Moslem, Christian, Greek, Turk, Bulgarian, Jew—are brought together to share what they have of misery and joy.

Into this human stew falls Brother Petar, a simple guiltless monk who, by chance, finds himself in Istanbul at the wrong time:

> "The police intercepted a letter addressed to the Austrian internuncio at Istanbul. It gave an exhaustive account of the sorrowful state of the Church in Albania where priests and believers were being persecuted. The bearer of the letter had managed to escape. Since at the time there were no other friars in Istanbul from the western part of the Empire, the Turkish police, following a logic of their own, had arrested Brother Petar, who came from Bosnia, which was quite a way from Albania."

This perfectly characterizes what follows. *Devil's Yard* is an examination of the arbitrary quality of totalitarianism—Ottoman and otherwise.

All the Empire seethes in the Yard: "Brother Petar would approach one of its groups and watch and listen apart, thinking, 'What luck that I'm dressed as like a layman and nobody knows who or what I am.' "

During his two-month confinement, while he is "under investigation" without benefit of a hearing, he meets two dominating figures, the chief warden, Latif Aga, called Karadjos, and Djamil, an aloof young scholar who is a political prisoner of the yard.

Karadjos is indeed a curious sort, hardly a model *aparatchik*. His passion is confession: he uses every method—wheedling, threatening, coaxing, railing—to extract confessions from his charges. He reasons that all in the yard are guilty, all have done some wrong, if only in their sleep. And he is successful in his way. His prisoners always confess in the end, always satisfy Karadjos' compulsion:

> "It seemed in fact that he mistrusted everybody, not just the accused or the witnesses, but eve himself; and so he needed a con fession as the one relatively fixe point on which to be able to bas some semblance of justice an create some sort of order in world where all are guilty an deserve punishment."

A strange man, but as one of hi prisoners said, "the right man in th right place."

Djamil is quite different. His re search on an obscure rebel in Turk ish history has put him in disfavo with an ignorant official in Smyrna He is suspected of traitorous ambi tions—not, perhaps, without reason since in his passion for the man wh is his subject, Djamil has come t identify himself completely wit him. He believes he *is* that 15t Century Turk.

The major weakness of this inter esting novel is this: after establishing these two strong characters, Andri refuses to set them in conflict. Djamil is interrogated—but not by Karadjos His delusion is unmasked, and he simply disappears. In this, it is as though the arbitrary quality with which Andric invests totalitarianism had overflowed into his own writing.

Andric has known totalitarianism intimately. Often a political prisoner, Yugoslavian minister to Germany during the Hitler period, Andric is today an official of the Tito government. His interest in the Ottoman Empire seems symbolic. He may have chosen the old Turkish Empire as a surrogate for Yugoslavia's present totalitarian form of government. Taken this way, all sorts of interesting interpretations present themselves—for example, Karadjos as Tito and Djamil as Djilas. But here I am over my head; these are only possibilities, only suggestions.

REVIEWERS

John J. Kane, an author and critic, is the head of the Sociology department at the University of Notre Dame.

Saul Maloff is a member of the Faculty of Literature at Bennington College, Vermont. This is his first appearance in The Commonweal.

James Rorty is the author of many books, the most famous of which is *Advertising: His Master's Voice.*

Bruce Cook, a frequent contributor, is a free-lance writer living in Chicago.

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